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R M SOMMERVILLE
EDITOR & PROPRIETOR
NEW YORK

I WILL
GIVE POWER UNTO MY
TWO WITNESSES --
THEY ARE THE TWO
LIVE TREES ETC
REV. 11 3.4.

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No. December, 1902. 12.

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WHAT
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NEWS OF THE CHURCHES.

MONOGRAPHS.

EDITORIAL NOTES.

1902.

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OLIVE TREES

A Monthly Journal devoted to Missionary Work in the Reformed Presbyterian Church, U. S. A.

No.

DECEMBER, 1902.

12.

QUESTIONS OF THE HOUR.

A MISSIONARY SERMON.*

"I fill up that which is behind of the afflictions of Christ."—Col. 1:24.

Rev. J. H. Jewett, M. A.

"I fill up that which is behind!" Not that the ministry of reconciliation is incomplete. Not that Gethsemane and Calvary have failed. Not that the debt of guilt is only partially paid, and there is now a threatening remnant which demands the sacrifice of human blood. The ministry of atonement is perfected. There is no outstanding debt. "Jesus paid it all." In the one commanding sacrifice for human sin Calvary leaves nothing for you and me to do. In the bundle of the Saviour's sufferings every needful pang was borne.

"Bearing shame and scoffing rude,
In my place condemned He stood,
Sealed my pardon with His blood."

I can add nothing to that. There is nothing lacking. The sacrifice is all-sufficient.

And yet "I fill up that which is behind of the sufferings of Christ." The sufferings need a herald. A gospel requires an evangelist. The monarch must repeat himself through his ambassadors. The atoning Saviour must express Himself through the ministering Paul. The work of Calvary must proclaim itself in the sac-

rificial saints. In his own sphere and in his own degree, Paul must be Christ repeated. As a minister in Greece and Asia Minor Paul must re-incarnate the sacrificial spirit of Jerusalem and Galilee. He must "fill up that which is behind in the sufferings of Christ." The suggestion is this—all ministry for the Master must be possessed by the sacrificial spirit of the Master. If Paul is to help in the redemption of Rome he must himself incarnate the death of Calvary. If he is to be a minister of life he must "die daily." *The blood is the life.* Without the shedding of blood there is no regenerative toil. Every real lift implies a corresponding strain, and wherever the crooked is made straight "virtue" must go out of the erect. The spirit of Calvary is to be re-incarnate in Ephesus and Athens and Rome and London and Birmingham; the sacrificial succession is to be maintained through the ages, and we are to "fill up that which is behind in the sufferings of Christ."

"I fill up that which is behind!" That is not the presumptuous boast of perilous pride; it is the quiet, awed aspiration of privileged fellowship with the Lord. Here is an apostle, a man who thinks meanly enough of himself, counting himself "the least of the apostles, not worthy to be called an apostle," and yet he dares to whisper his own name alongside his Master's, and humbly to associate his own pangs with the sufferings of redemptive

* Reprinted from the *Christian World* (London) for May 21, 1902.

love. "I fill up that which is behind of the sufferings of Christ." Is the association permissible? Are the sufferings of Christ and His apostles complementary? Are they profoundly co-operative in the ministry of salvation? Dare we proclaim them together?

Here is an association. "In all their afflictions He was afflicted,"—"Who is weak, and I am not weak; who is offended and I burn not?" Is the association alien and unengendered, or is it altogether legitimate and fitting? "*In all their afflictions He was afflicted*"—the deep, poignant, passionate sympathy of the Saviour:—"Who is weak and I am not weak?"—the deep, poignant, passionate sympathy of the ambassador. The kinship in the succession is vital. The daily dying of the apostle corroborates and drives home the one death of his Lord. The suffering sympathies in Rome perfected the exquisite sensitiveness in Galilee and Jerusalem. The bleeding heart in Rome perfected the ministry of the broken heart upon the Cross.

Here, then, is a principle. The gospel of a broken heart demands the ministry of bleeding hearts. As soon as we cease to bleed we cease to bless. When our sympathy loses its pangs we can no longer be the servants of the Passion. The apostle was a man of the most vivid and realistic sympathy. "*Who is weak and I am not weak?*" His sympathy was a perpetuation of the Passion. I am amazed at its intensity and scope. What a broad, exquisite surface of perceptiveness he exposed to the needs and sorrows of the race! Wherever there was a pang it tore the strings of his sensitive heart. Now it is the painful fears and alarms of a runaway slave, and now the dumb, dark agonies of people far away. The apostle felt as vividly as he thought and he lived through all he saw. He was being continually aroused by the

sighs and cries of his fellow-men. He heard a cry from Macedonia, and the pain on the distant shore was reflected in his own life. That is the only recorded voice, but he was hearing them every day, wandering, pain-filled, fear-filled voices, calling out of the night, voices from Corinth, from Athens, from Rome also, and from distant Spain! "*Who is weak, and I am not weak?*" He was exhausted with other folks' exhaustion, and in the heavy burdensomeness he touched the mystery of Gethsemane, and had fellowship with the suffering of his Lord.

My brethren, are we in this succession? Does the cry of the world's need pierce the heart, and ring even through the fabric of our dreams? Do we "fill up" our Lord's sufferings with our own sufferings, or are we the unsympathetic ministers of a mighty Passion? I am amazed how easily I become callous. I am ashamed how small and insensitive is the surface which I present to the needs and sorrows of the world. I so easily become enwrapped in the soft wool of self-indulgency, and the cries from far and near cannot reach my easeful soul.

"Why do you wish to return?" I asked a noble young missionary who had been invalidated home: "Why do you wish to return?" "*Because I can't sleep for thinking of them!*" But, my brethren, except when I spend a day with my Lord, the trend of my life is quite another way. I cannot think about them because I am so inclined to sleep! A benumbment settles down upon my spirit, and the pangs of the world awake no corresponding sympathy. I can take my newspaper, which is oftentimes a veritable cup full of horrors, and I can peruse it at the breakfast-table, and it does not add a single pang to my feast. I wonder if one who is so unmoved can ever be a servant of the suffering Lord!

Here in my newspaper is the long, small-typed casualty list from the seat of war ; or here is half a column of the crimes of my city ; or here is a couple of columns descriptive of the hot and frantic doings of the race-course ; or here is a small corner paragraph telling me about some massacres in China ; or here are two little hidden lines saying that a man named James Chalmers has been murdered in New Guinea ! And I can read it all while I take my breakfast, and the dark record does not haunt the day with the mingled wails of the orphaned and the damned. My brethren, I do not know how any Christian service is to be fruitful if the servant is not primarily baptized in the spirit of a suffering compassion. We can never *heal* the needs we do not *feel*. Tearless hearts can never be the heralds of the Passion. We must pity if we would redeem. We must bleed if we would be the ministers of the saving blood. We must perfect by our own passion the Passion of the Lord, and by our own suffering sympathies we must "fill up that which is behind in the sufferings of Christ."

Here is another association. Can we find a vital kinship ? "*He offered up prayers and supplications with strong crying and tears.*" So far the Master. "*I would have you know how greatly I agonize for you.*" So far the apostle. The Saviour prayed "with strong crying and tears"; His apostle "agonized" in intercession ! Is the association legitimate ? Did not the agony at Rome "fill up" the "strong cryings" at Jerusalem ? The intercession in Rome is akin to the intercession in Jerusalem, and both are affairs of blood. If the prayer of the disciple is to "fill up" the intercession of the Master, the disciple's prayer must be stricken with much crying and many tears. The ministers of Calvary must supplicate in

bloody sweat, and their intercession must often touch the point of agony. If we pray in cold blood we are no longer the ministers of the Cross. True intercession is a sacrifice, a perpetuation of Calvary, a "filling up" of the sufferings of Christ.

St. Catherine told a friend that the anguish which she experienced in the realization of the sufferings of Christ was greatest at the moment when she was pleading for the salvation of others. "Promise me that 'Thou wilt save them !'" she cried, and stretching forth her right hand to Jesus, she again implored in agony, "Promise me, dear Lord, that Thou wilt save them. Oh, give me a token that Thou wilt." Then her Lord seemed to clasp her outstretched hand in His, and to give her the promise, and she felt a piercing pain as though a nail had been driven through the palm.

I think I know the meaning of the mystic experience. She had become so absolutely one with the interceding Saviour that she entered into the fellowship of His crucifixion. Her prayers were red with sacrifice, and she felt the grasp of the pierced hand.

My brethren, this is the ministry which the Master owns, the agonized yearnings which perfect the sufferings of His own intercession. Are we in the succession ? Do our prayers bleed ? Have we felt the painful fellowship of the pierced hand ? I am so often ashamed of my prayers. They so frequently cost me nothing ; they shed no blood. I am amazed at the grace and condescension of my Lord that He confers any fruitfulness upon my superficial pains. I think of David Brainerd—I think of his magnificent ministry among the Indians, whole tribes being swayed by the evangel of the Saviour's love. I wonder at the secret, and the secret stands revealed. Gethsemane had its pale reflection in Susquehanna, and the "strong-crying"

Saviour had a fellow-laborer in His agonizing saint. Let me give you a few words from his journal, after 150 years still wet with the hot tears of his supplications and prayers: "*I think my soul was never so drawn out in intercession for others as it has been this night; I hardly ever so longed to live to God, and to be altogether devoted to Him; I wanted to wear out my life for Him.*" "*I wrestled for the ingathering of souls, for multitudes of poor souls, personally, in many distant places. I was in such an agony, from sun half-an-hour high till near dark, that I was wet all over with sweat; but O, my dear Lord did sweat blood for such poor souls: I longed for more compassion.*"

Mark the words, "*I was in such an agony from sun half-an-hour high till near dark!*" May we do what David Brainerd would not do? May we reverently whisper the word side by side with another and a greater word, "*And being in an agony He prayed more earnestly, and His sweat was as it were great drops of blood falling down to the ground.*" I say, was not Susquehanna a faint echo of Gethsemane, and was not David Brainerd filling up "that which was behind in the sufferings of Christ"?

Brethren, all vital intercession makes a draught upon a man's vitality. Real supplication leaves us tired and spent. Why! the Apostle Paul, when he wishes to express the poignancy of his yearning intercession for the souls of men, does not hesitate to lay hold of the pangs of labor to give it adequate interpretation. "*My little children, of whom I travail in birth again till Christ be formed in you.*" Again I say, it was only the echo of a stronger word, "*He shall see of the travail of His soul and shall be satisfied.*" Are we in the succession? Is intercession with us a "travail," or is it a play-time, the least exacting of all things, an exercise in which

there is neither labor nor blood? "*The blood is the life.*" Bloodless intercession is dead. It is only the man whose prayer is a vital expenditure, a sacrifice, who holds fellowship with Calvary, and "fills up that which is behind in the sufferings of Christ."

Here is another association. Is it legitimate? "*Master, the Jews of late sought to stone Thee, and goest Thou thither again?*" "*Having stoned Paul*" (at Lystra) "*they drew him out of the city supposing he had been dead. And Paul returned again to Lystra.*" Back to the stones! Is that in the succession? Is not the apostle the complement of his Master? Is he not doing in Lystra what his Master did in Judæa? Is he not filling up "that which was behind"?

Back to the stones! "*Master, the Jews of late sought to stone Thee, and goest Thou thither again?*" The Boxers of late sought to decimate thee, poor little flock, and goest thou thither again? The New Guineans have butchered thy Chalmers and thy Tomkins, and goest thou thither again? Thou hast been tiring thyself for years, seeking to redeem this man and that man, and he treats thee with indifference and contempt, and goest thou thither again? My brethren, are we familiar with the road that leads back to the stones? It was familiar to the Apostle Paul, and when he trod the heavy way he entered the fellowship of his Master's pains, and knew that he "filled out that which was behind of the sufferings" of his Lord. To go again and face the stones is to perpetuate the spirit of the Man who "set His face steadfastly to go to Jerusalem," even though it meant derision, desertion, and the Cross. We never really know our Master until we kneel and toil among the driving stones. Only as we experience the "fellowship of His sufferings" can we know "the power of His resurrection."

There is a sentence in David Hill's biography—that rare, gentle, refined spirit, who moved like a fragrance in his little part of China—a sentence which has burnt itself into the very marrow of my mind. Disorder had broken out, and one of the rioters seized a huge splinter of a smashed door, and gave him a terrific blow on the wrist, almost breaking his arm. And how is it all referred to? "*There is a deep joy in actually suffering physical violence for Christ's sake.*" That is all! It is a strange combination of words—suffering, violence, joy! And yet I remember the evangel of the apostle, "*If we suffer with Him we shall also reign with Him,*" and I cannot forget that the epistle which has much to say about tribulation and loss has most to say about rejoicing! "*As the sufferings of Christ abound in us, so our consolation also aboundeth through Christ.*" These men did not shrink from the labor when the stones began to fly. The strength of opposition acted upon them like an inspiration.

Have you ever noticed that magnificent turn which the apostle gives to a certain passage in his second letter to the Corinthians? "I will tarry at Ephesus * * * for a great door and effectual is opened unto me, and *there are many adversaries!*" "There are many adversaries * * * I will tarry!" The majestic opposition constitutes a reason to remain! My brethren, that is the martyr's road, and he who treads that way lives the martyr's life, and even though he do not die the martyr's death he shall have the martyr's crown. Back to the stones! "It is the way the Master went," and to be found in that way is to perpetuate the sacrificial spirit, and to "fill up that which is behind of the sufferings of Christ."

To be, therefore, in the sacrificial succession, our sympathy must be a passion, our intercession must be a groaning, our

beneficence must be a sacrifice, and our service must be a martyrdom. In everything there must be the shedding of blood. How can we attain unto it? What is the secret of the sacrificial life? It is here. The men and the women who willingly and joyfully share the fellowship of Christ's sufferings are vividly conscious of the unspeakable reality of their own personal redemption. They never forget the pit out of which they have been digged, and they never lose the remembrance of the grace that saved them. "He loved me, and gave Himself for me"; therefore, "I glory in tribulation!" "By the grace of God I am what I am"; therefore, "I will gladly spend and be spent!" The insertion of the *therefore* is not illegitimate: it is the implied conjunction which reveals the secret of the sacrificial life. When Henry Martyn reached the shores of India he made this entry in his journal: "*I desire to burn out for God,*" and at the end of the far-off years the secret of his grand enthusiasm stood openly revealed. "Look at me," he said to those about him as he was dying, "look at me, the vilest of sinners, but saved by grace! Amazing that I can be saved!" It was that amazement, wondering all through his years, that made him such a fountain of sacrificial energy in the service of his Lord.

My brethren, are we in the succession? Are we shedding our blood? Are we filling up "that which is behind in the sufferings of Christ"? They are doing it among the heathen. It was done in Uganda, when that handful of lads, having been tortured, and their arms cut off, and while they were being slowly burnt to death, raised a song of triumph, and praised their Saviour in the fire, "singing till their shrivelled tongues refused to form the sound." They are doing it in China, the little remnant of the decimated churches gathering here and there upon the very spots of butchery

and martyrdom, and renewing their covenant with the Lord. They are "filling up that which is behind of the sufferings of Christ." They are doing it among the missionaries. James Hannington was doing it when he wrote this splendidly heroic word, when he was encountered by tremendous opposition: "*I refuse to be disappointed; I will only praise!*" James Chalmers was doing it when, after long years of hardship and difficulty, he proclaimed his unalterable choice: "Recall the twenty-one years, give me back all its experiences, give me its shipwrecks, give me its standings in the face of death, give

it me surrounded with savages with spears and clubs, give it me back again with spears flying about me, with the club knocking me to the ground—*give it me back, and I will be still your missionary!*" Are we in the succession?

"A noble army, men and boys,
The matron and the maid,
Around the Saviour's throne rejoice,
In robes of light arrayed;
They climbed the steep ascent of Heaven
Through peril, toil and pain!
O God, to us may grace be given
To follow in their train."

As we hear from day to day of some great man or woman passing away and note the remark, "How they will be missed," we begin to think, "Would I be missed?" Have we tried to live so that others would be better for having known us? Have we tried to leave a ray of sunshine in the lives of those with whom we came in contact? Have we helped a fallen brother rise? Have we a good supply of the seeds of kindness to scatter about the highways and byways? Have we been firm in the cause of right and justice? Have we improved every opportunity of serving the Master, remembering that in small things sometimes lie our greatest opportunities? Are we striving to live up to the best that is in us, to have our lamp always trimmed and burning brightly? If we are doing these things we shall surely be missed, and if we are not, we have failed, for one who has not tried it knows not the joy there is in service.—*The Baptist Commonwealth.*

The decree of the Empress Dowager of China would seem to indicate that she really has a desire to put an end to the custom of foot binding. A recent edict reads: "The gentry and notables of Chinese descent are commanded to earnestly exhort their families and all who come under their influence to abstain henceforth from that evil practice, and by these means gradually abolish the custom forever." A singular item in the decree states that it has carefully avoided the words "We prohibit," so that dishonest officials and *yamen* underlings may not have any excuse to browbeat and oppress her Chinese subjects who do not immediately follow this decree, on the strength that they have disobeyed the Imperial commands. The court clearly recognizes the fact that it is a common practice among officials to browbeat and oppress.—*Missionary Herald.*

"One sentence from Tennyson, quoted to me by a friend, helps me very much when I have anything particularly distasteful to do: 'As one for whom Christ died.' I say it over to myself, and the feeling gives place to a great pity and a great longing to do something for the souls and bodies of the sin-sick, ignorant sisters whom the great Elder Brother considered worth suffering and dying for."—*Ruskin.*

NEWS OF THE CHURCHES.

ABROAD.

LATAKIA, SYRIA.—A letter from Miss Maggie B. Edgar will be read with interest:

School work is going on as usual, and there is nothing particular to write about it. We are having a time of drought. No rain yet; wells and cisterns are dry, as the rainfall last winter was less than usual. The long heat and drought cause a good deal of fever, and we have few days without some one sick.

Last week one of our teachers, Gebra Gurgis, went to Tartoos and brought home as his bride the second daughter of Teacher Yacob Juraidini. I cannot tell you about the wedding, for Rev. C. A. Dodds was the only missionary present. He came from Kessab to Tartoos, three days' journey, to marry them. The day they were to arrive in Latakia we closed the boys' school early in the afternoon, and the teacher, with a number of other friends, rode out of town about an hour to meet the bride and groom and escort them home. It is a great pleasure to us to have one of our own girls come back to us as the wife of one of our teachers. You know how many of the homes among our people are divided homes, and we have good hope that this new home will be both a happy and a wholly Christian home. It was very good to see husband and wife out at both services on Sabbath, though that is altogether contrary to native custom, and only those who know what a power "custom" is in this country, can understand how difficult it is to do something against it.

Two of our former girl pupils, who have been in Egypt, visited their homes here this summer. One of them is employed as a Bible woman in Tanta, Egypt. The

other was about to be employed in the girls' school in Assiout, when she married one of the most respected native teachers in the U. P. Mission there; so if they have left us here, we trust they are doing good elsewhere.

Mr. Stewart and Mr. Dodds, with their families, are still in Kessab, but we hope they will soon be down. It is good for the children that they are not here in the heat. We are looking for rain to refresh us all.

SUADIA, SYRIA.—Miss Cunningham writes as follows under date of October 9:

This has been a very dry summer. We have had no rain since April last, and everything is parched. The wells in both the schools are quite dry, and have been for the last month. We will not be able to open school until we have some rain. There is the usual amount of summer sickness, but nothing beyond.

I think I never saw all the services as well attended as they have been this summer. The chapel is generally full every Sabbath, and the women's meeting likewise. We also have a little service every day at the clinics. One of the women who has attended the women's meeting pretty regularly has just died of consumption. She was very eager to hear and always wanted to see some of us. I was with her a good deal, and at the last she would eat only what I sent her. The family are very poor people. Her mother brought her to her house so that I could see her often, as her husband's home was a good bit away. When she was near her last the mother-in-law came and took her quilt, and wanted to take the bed from under her, saying, "She will die here, and then you will keep her bed." The bed is worth about one dol-

lar, and when I went to see her they were having this squabble over her. The poor woman rolled herself onto the floor and said, "Let her take the bed." The mother-in-law was ashamed when I came on the scene, and gathered up the quilt and made off, saying to me, "I am going to wash the quilt for her." It was a good while before we could get her composed because the neighbors had all gathered, and each one had to have their say, although I suppose most of them would have done the same thing. All the time she was ill the priest never came, and they never sent for him, not even when they knew she was dying. They said, "We have no money, and he will not come without." She told me over and over again that she was resting in Christ as her only Saviour. The morning she died happened to be a Saint's day, and the priest called on his rounds and gave her the Corban. A little while before she died she sent the mother for me. She was quite sensible up to the last. I stayed with the mother when they took the body away. She comes to all our services, and I do hope that she may be led to accept the Lord Jesus as her Saviour and King.

The teacher in the girls' school has left us, as she is engaged to be married. Quite against my advice the relatives engaged her to a member of the Greek Church. Common report says he is little better than a highway robber, but she is in hopes of reforming him. I am afraid she will find it a very hard task.

Rev. J. Boggs Dodds, writing from Kesab October 17, says:

Owing to a scarcity of water, we do not think it wise to open the schools in Suadia until rains come to fill our wells. Many cases of fever and dysentery are traceable to bad water here. So we are hoping for rain.

Our Sabbath services continue to be well

attended. Many come daily for places for their children in our schools. There is no lack of opportunity for work, but all must feel the responsibility of getting right results. " * * * But God giveth the increase."

Rev. S. H. Kennedy and his wife have returned and will settle in Alexandretta, our seaport. They spent a few days with my wife and children here. They left today for Antioch, from which place they will move their household furnishings at once to their new field of labor.

I will go down to-morrow. Every Sabbath and most of each week, I am there. The people always ask me when our family will be back to Suadia, but I think that they are better in the mountains a little while yet. They are in fairly good health.

MERSINA, ASIA MINOR.—A letter from Miss McNaughton, written October 11, contains the following items:

I returned from Cyprus August 21, after a most pleasant vacation. We opened school September 8. Eighty boys applied as boarding pupils. Our accommodations, however, would not permit me to receive more than forty-four. Twelve of these are Fellaheen, four Catholics, one Armenian, the rest Syrian and Greeks. Only four of the boarders are from Mersina. Adana, Tarsus, and a number of villages are represented. There are eighty-five boys in the day school, and a number will enter the coming week. I hear we will have a hundred day boys before Christmas. There are some Jews. They are very pleasant boys and seem much interested in the school.

October 27 Rev. R. J. Dodds wrote:

I have been most of my time, for a few weeks, in Guznah. I went to the mountains partly because of my physical condition being badly run down, so far as I

could judge myself, not having any medical testimony to that effect, however, but primarily and principally because the interests of the Mission seemed to demand my presence. I preached there every Sabbath to small congregations. The village is deserted, except by the Turks and by carpenters, plasterers, stone masons, etc., who are either building new, or repairing old, houses for people.

When I am absent from Mersina services are conducted by our evangelist, Machail Luttoof, a very good, earnest man. The attendance has been good. The doorkeeper told me they could barely find enough seats for people last Sabbath forenoon. I always like to hear of big meetings and to see them, though I am far from thinking the Holy Spirit cannot, or does not, often accomplish great things in small gatherings.

Gabriel Luttoof, who is superintendent of the Sabbath School, reports good attendance and interest. Last Sabbath there were 168 in Sabbath School. Two of these were Moslems. One week ago, in stating to the school how many had been present, he said, "And one of these was a stranger, a Moslem, and I will ask all the scholars to pray that the number of them who attend may be increased." "So," he said to me joyfully, "yesterday that Moslem came and brought another!"

CYPRUS.—A letter from Dr. W. M. Moore, written October 23, contains items of interest:

I am glad to say that the new church has been filled at all meetings of late. I wish Mrs. Alexander could have seen it last Friday night. All the chairs were occupied, and some chairs had two boys on each. The adults give good attention, and the boys too, with very few exceptions.

No rain here yet. If another year follows like the last, there will be dire dis-

tress. Men are working for 8 and 10 cents, breaking stones for the government. Poor people! And yet they have little inclination to turn from their sins.

Mr. Aigyptiades went to Famagusta last Saturday, Mr. Vamvois having gone there the Thursday before, and he wrote me Monday morning that they tried to hold a meeting on Sabbath, but only two had the courage to come. I intend to be there next Sabbath unless hindered by some sickness.

In Nicosia the colporteur holds meetings twice a week, but on recent occasions bad boys and men have given much trouble. He writes very often, lamenting that we have no missionary stationed there in the largest city on the island.

Last Sabbath there were in Sabbath School 40 Greeks in 3 classes, boys from 14 years and upward, and 6 or 8 men and women.

Oct. 24. We had a fine rain night before last, and things look fresher.

On October 28 Dr. Moore wrote:

On Saturday I went to Famagusta to be with Mr. Aigyptiades over Sabbath. On arriving about 1:30 P. M., I met several young men whom I knew. One who has a good influence in the place offered to help me, as he has often helped Mr. Easson when he was there. Mr. A. had arranged for meetings at 10 A. M. and 3 P. M., Sabbath, at the house of Mr. Kassilian, an Armenian, and his wife, a Greek, who have asked to be united with our Church. Mr. L., a young Greek, said he would help us with the meetings. About an hour afterwards he came, saying that the men said they would not come to hear a Greek who had become a Protestant, but that if I would speak, they would come. I told him that Mr. A. had come to preach and was prepared. But that if they came, I would speak a little before or

after his sermon. He said he would try again.

The next morning he said that no Greeks would come unless we promised them that Mr. A. would not speak. The cause of all this is simply fanaticism and hatred of one who has changed from Orthodox Greek to Protestant. So we agreed that Mr. Aigyptiades would preach in the morning at Mr. Kassilian's house, and that I would hold a meeting in the afternoon. Mr. A. preached a very good sermon. We had eight present, but no Greeks, except the wife of Mr. Kassilian.

In the afternoon none came until almost time to begin, and we feared Satan had found another way. But in a few minutes the room was full, over thirty Greeks, and among them a priest. They were very attentive and quiet. I asked Mr. A. to close the meeting, which he did in a very beautiful prayer. We then asked them to meet us at the hotel, where there would be more room, at 7:30 in the evening. Before time to begin the room was full. After making a short prayer and a few remarks, I told them that I wished Mr. A. to speak to them on regeneration. This was the subject he had chosen for his sermon. They gave him good attention, and afterward I spoke, and Mr. A. closed with prayer. Nearly all of them shook hands, and many said that they were pleased with our meetings, and ten or twelve remained and had a talk with us after the meeting. Mr. A. was at Kyrenia, and there he had very good meetings, but at this place he found this opposition of a new kind. At the last meeting about fifty were present, and all belonging to the better class.

We will try to take turns, and at least one Sabbath each month have meetings there. All of our workers and members are well.

In a letter dated Nov. 5, Dr. Moore says:

Our colporteur at Nicosia has had a large attendance of Greeks at his meetings. Recently, some boys, or rather young men, have been giving much trouble. I was present last Friday, and there were five or six boys there talking in an undertone and mocking at what was said. But others seemed to be ashamed of them and gave good attention. On Sabbath none of these bad boys were present, and we had good meetings. They are probably sent by the "Greek Brotherhood," a new society that stands for pure (?) orthodoxy.

Our work is going on well. The brethren in Kyrenia ask for a preacher to be located there a year at least. They are pleased with Mr. Aigyptiades, and I think he should be stationed there as soon as you send us a minister.

The next morning Dr. Moore was able to send the following interesting item:

TO DR. MOORE.

Dear Sir:

Please take notice that we, the undersigned, together with our children, desire to become members of the Reformed Presbyterian Church.

At present, we are studying the catechism of the Westminster Assembly. We remain,

Your obedient servants in Christ,

MICHAEL KASSILIAN,

ATHANA KASSILIAN.

Mr. Kassilian has been an inquirer for some time. He told me that he came to the light by reading good books, and from them he was led to the Bible. He had met Mr. Easson, before he left, and had had some talk with him. His wife was very much opposed, and only on our last visit was she able to give up. Now the wife seems to be more zealous than her husband.

Mr. Kassilian has a good government post, and there can be no question of any worldly gain. He and his wife are above the average in education here. They have three very nice children, and pray for a Protestant school. We trust God has selected them as the first fruits of our Mission at this point where Paul entered the island. Last week's paper has a letter from Famagusta warning all to stay away from our meetings and calling them a scandal to the community. The common people are our friends, but a few who have an axe to grind stir them up against us.

CHINA.—Miss Jennie B. Torrence, writing from Macao, September 29, says:

As the extreme heat of the September days advanced we found it necessary to take a little rest. Dr. George and I acted on the advice of our friends and will spend a fortnight at the coast. After nine months in the interior we enjoy coming in contact with civilization, and find the sea breeze very invigorating.

Sabbath morning we attended services at the Presbyterian English Mission School. Thirty-five Chinese were present and gave undivided attention while Dr. Wisner preached a most interesting sermon on the passage—"They took him even as he was in the ship." Mark 4:36. It was a real joy to be able to follow the line of thought throughout. It requires only a few months of isolation to make one fully appreciate a sermon in English. Although we are stationed far from civilization we enjoy quiet, peaceful Sabbaths. Sabbath evening, the Governor here gave a big ball in honor of the King of Portugal, celebrating his birthday. Consequently the day was desecrated in making decorations and preparations for the evening. The Lord is long-suffering and merciful in dealing with sinners.

Work at our station is moving along as

usual. The Sabbath services during the last month have been particularly encouraging. Mrs. Robb gives Bible instruction to the women in the morning before services. After the sermon Mr. Robb talks with all the men and boys. Those of you who meet for prayer-meeting on Thursday afternoons, will remember that is the day of the women's prayer-meeting at Tak Hing Chau, China. The responsibility of the leader is great. She needs your earnest prayer. It is prayer, constant, perpetual, earnest prayer, rising from closets, from family altars, from the places where saints meet in social fellowship, and from the great congregation, those gates of Zion which God loves more than all the dwellings of Jacob, that secures the continuance of all divine mercies.

We are counting the days until we hope to meet our dear friends who are now upon the sea. We pray they may be brought to us in safety, in the full enjoyment of the blessing of God.

NEW HEBRIDES.—OLIVE TREES takes the liberty of giving its readers a private letter from Dr. John G. Paton to Mrs. and Mr. Sommerville. It was written from Uripiv, September, 1902:

I hope you are well. Delighted to hear of the activity and zeal of your dear young people. The Lord Jesus bless them, and give each of them increased power and influence and success, in helping to save souls by drawing them to hear the preaching of the gospel, and enjoy the means of grace in your church. It is Christ's work, and to the workers He gives His own precious promise, "Lo, I am with you always, even unto the end of the world." And how it carries its own reward to each devoted worker in both the home and foreign field as included in "all the world." When we feel weak in ourselves, with such a promise to sustain, the weakest may be

and feel omnipotent in Christ Jesus in preaching the gospel for the salvation of sinners, including "every creature." Oh, the marvelous love and mercy of our dear Lord Jesus! May we all drink deeper into its joys day and night, till called to the glory and unending peace and joy of being with Him in Heaven. Amen.

How it would grieve and draw forth the sympathies of your dear helpers, if you heard the dreadful, deafening noise of a multitude of heathen at one of their dances, in heathen worship and revelry, yelling and shouting such as none of you ever heard, and to be pained with the feeling that you cannot help them; they are glued to their idols. Yet, to many of them in the church and open air at their villages, through Mr. Gillan, our son-in-law, as interpreter, we have been able to preach to many of them. On the other hand, Mrs. Gillan and Mrs. Paton have a party of Christian young people who are met in the next room singing Christian hymns. The Christian party are very earnest and devoted, and set a good example to all. The heathen are very nearly without any clothing, and they seem to have no shame, yet they are ashamed at first to put on and wear clothing. I passed through four or five of their sacred grounds, and they are all around, filled with wood and stone idols, great, ugly carved wood images, eight or ten feet high. The stones are flat or long, fixed in the ground along the public path. The images on the other side of the path are fixed in the ground also in a line among great stones, some of them several tons' weight. How, with their ap-

pliances, they got them dragged to where they are and fixed up as they are, it is almost impossible to imagine, but there they are. At one village I counted 130 great wooden images fixed along the side of the road in one of their sacred grounds, and hundreds of stones. The savages strangle to death or bury alive the long sick and the aged. I have been much grieved to see girls ten or twelve years of age sold to men as wives for so many hogs each, and each to those who give the greatest number. If the girl after taken home runs away, her owner goes for her with an armed party, and takes her away by force, and if she runs away again, she is forced back in the same way, and by red-hot fiery sticks lines on her breast are burned; and if she runs away again, a red-hot stone is placed behind her knee or behind both knees, according to the cruelty of her purchaser, so that she may not be able to run away again, and by this she may be lamed for life. The parents seem as kind to girls as to boys till they come to be ten or twelve years of age, and some even at eight years old are then looked upon as there only for sale to who will give the most hogs for them. The one we saw so taken away was bought as the fourth wife to a man who had three already. We saw another who had been sold a few days after her father's death by his relative. The girl has no say for or against being sold. Such is heathenism on Uripiv, Malekula, and all the islands round it. Her owner can sell her again. Oh, that God may soon bring the natives under the power of Christ's teachings, which alone can change all these things.

The German Government has at length issued a decree concerning "domestic slavery" for the Cameroons and German Togo. By its provisions all children of domestic slaves born after the date of its publication (February 21st) are to be free, while the practice of enslaving a debtor in payment of a claim has received an effective check.—*Die Deutschen Kolonien* (B. H.)

AT HOME.

ALLEGHENY, PA.—The Central Board furnishes the following items :

Financial Statement.

	On hand Oct. 1, 1902.	Receipts.	Expendi- tures.	On hand Nov. 1, 1902.
Southern Mission	\$1,866.16	\$108.31	\$1,419.36	\$554.91
Chinese Mission	407.64	—	10.00	397.64
Selma Building Fund	792.74	151.50	—	944.24
Jewish Mission	198.04	356.15	100.00	454.19
				Overdrawn Nov. 1, 1902. 574.92
Domestic Mission	198.74	947.99	1,721.65	
	Overdrawn Nov. 11, 1902. 471.40			
Indian Mission		716.66	524.76	279.50

Domestic.—A letter was read from Mrs. D. Lang, Mead, Spokane Co., Wash., telling of an inviting field in the neighborhood in which she lives and which is unoccupied by any church. Mr. J. T. Mitchell was appointed to labor there three months. It is distant over three hundred miles from Seattle.

Southern.—The property opposite the school has been purchased for \$2,650 cash. A generous donation of \$1,000 justified the Board in making a cash purchase. Will those subscribers who have not as yet paid the amounts promised, do so at once? The money is needed.

The change in tuition charges has thus far worked well. The highest amount received in October any previous year was \$91. This year it is \$145. The attendance is 325, no room having less than thirty pupils.

Valley Creek School opened the first Monday of November with an enrollment of thirteen, and Pleasant Grove with an enrollment of fifteen. Mrs. Kynett has charge of the former, and Mr. Pickens of the latter. The rooms of the school building are being kalsomined by one of the pupils, who works mornings and evenings, and on Saturdays.

Indian.—A congregation was organized at the mission by Kansas Presbytery at its late meeting. Two elders and two deacons were ordained and installed. There

was a large attendance. Much interest was taken in the proceedings.

Chinese.—The attendance at the mission is about as usual. Prayer-meeting is held every Wednesday evening. A Bible class is conducted on Sabbath evenings. There is no intention on the part of the scholars to scatter. Interesting letters from several of them, as also from Rev. N. R. Johnston, were read at the meeting of the Board on the 19th.

J. W. SPROULL.

Mr. Robert Aikin died at his home on Summer Hill, near Allegheny, on Oct. 30, 1902, in the eighty-first year of his age. He was one of the original members of the Central Congregation, and for many years an elder. He was the representative of Session in the Spring Garden Mission from its organization till his death. It can be truthfully said of Mr. Aikin that he endeavored to discharge conscientiously all the duties that devolved upon him. He attended regularly the church services, the meetings of Session, and the higher church courts when appointed, as long as his health permitted. He was careful to visit the sick. By his suitable words and earnest prayers he brought comfort to many an afflicted child of God. Upon the promises in the Word he rested all his hopes, and when the time came to enter "the Valley," he did so without fear. His was the death of "the perfect and the upright man"—"peace." It was in the hope of a blessed resurrection through Christ we gave back to earth all that was mortal of him we loved so much. May "the Father of all mercies and the God of all comfort" comfort with His comfort the sorely bereaved wife and family.

BOSTON, MASS.—The annual convention of the New England Christian Asso-

ciation, in opposition to the secret lodge system, was held in Bromfield Street M. E. Church, Nov. 18-19, 1902. The President made the opening address on the topic: "Christ the King vs. the Lodge." It was pointed out that Jesus Christ is King over the individual, the church and the state; that the lodge system is Satan's counterfeit of Christ's dominion, and that Christians are commanded to come out from among them and be separate.

Rev. E. G. Wellesley-Wesley, Providence, R. I., sent a paper which was next read by Secretary Stoddard, entitled, "A Plumb-Line." He quoted some ten different passages of Scripture and showed that the lodge fails in every case to come up to the plumb-line. Brother Wesley is a minister of the Free Baptist Church. He was formerly a missionary in South America. He is in advance of most of his brethren, and holds the Keswick ideal. Rev. W. Stanley Post, pastor Congregational Church, Westhampton, Mass., read an interesting paper on "Things Done in a Corner." It was a narrative of his personal experience in his several pastorates in opposing the lodge.

The forenoon of Wednesday was devoted to the business meeting of the Board. It is proposed to purchase a building for headquarters in Boston. Mr. Buck, of Putnam, Conn., left \$10,000 for this purpose, provided the Association raise \$15,000 by Jan. 1, 1903. The Society has already \$11,000 secured, and hopes to obtain the remaining \$4,000 within the time limit.

Rev. J. P. Stoddard read a paper at the afternoon session on "Bodies and Souls Wanted; Bidders, the Lodge and the Church." The lodge wants men sound in body and mind, capable of earning and giving money. Women, children, colored people, diseased, cripples, silly people and the ignorant are not wanted. Only those

who can help the order are sought. The church invites the whole human family—men, women and children, old and young, ignorant and learned, barbarians, Jews, heathen, diseased, crippled, foolish, vicious—all—whosoever will, come without money and without price.

Benjamin F. Trueblood, LL.D., spoke. The lodge appeals to curiosity. It has no secrets. But its blinded windows and locked doors incline young men to go in and see. It appeals to the love of display. Its sashes, plumes, swords, buttons, etc., and marching before the crowd, are an incentive to join. Take these away and most lodges would die in ten years. It appeals to benevolence. But it stunts the larger benevolence by limiting itself to its own, and only those of them that pay their dues. The best thing he said was: "My father taught me the lodge was wrong and I follow my father's instruction." That is the kind of boy that God blesses. He makes such a son of such a father a noble prince in all the earth.

Rev. B. E. Bergesen, of the Norwegian Church, said the gravest objection to the lodge is, it is a religion without Christ.

Henry M. Moore, a Boston merchant and prominent worker in Moody's Institution, said: The lodge defeats justice in our courts. It takes our men from prayer-meeting. It requires them to pay dues with money that should be given to the church's work.

Rev. W. I. Phillips, of the *Christian Cynosure*, Chicago, spoke in the evening on "History and Outlook of Anti-Lodge Reform." Rev. S. McNaugher presided. Rev. S. G. Shaw read the financial report.

J. M. FOSTER.

GLENWOOD, MINN.—Oct. 16, 1902, Lake Reno congregation elected three elders and two deacons. The persons chosen having expressed their willingness

to accept, the thirty-first of that month was set as the time for their ordination and installation, the day being observed as a fast day in connection with the communion services. After the sermon the usual queries were put to the candidates, and they were set apart to the offices to which they had been called. It was an impressive scene to see twin brothers kneeling side by side, receiving ordination, one to the eldership and the other to the deaconate. Rev. W. C. Allen, being present as assistant on the occasion, was invited to take part in the services.

Saturday the Session received two new members, one a young married man, the other a young girl, neither of whom had been baptized. So, after the sermon by Mr. Allen, these persons and three infants were baptized. Sabbath morning the Session was called to receive two other applicants, one of whom had been in communion with the Methodist Church. The other was received on profession of faith, and as he had not been baptized, the ordinance was administered to him after the explanation of the Psalm. Over eighty persons communed. A sermon on Monday, November 3, closed a very enjoyable communion, for which we are all thankful.

J. L. EWING.

HOUSTON, ILL.—We passed through a very pleasant communion season on the last Sabbath of October, Dr. T. P. Robb assisting. There were two accessions. On Monday steps were taken, looking to the erection of a new church building.

NEW YORK.—On Sabbath, Nov. 30, 1902, Messrs. James Dow, Sr., Alexander Adams, Stewart S. Casey and Joseph Hamilton were set apart to the eldership in Second New York. The Psalm that came in regular order that morning was

the 131st, clearly indicating the spirit with which we should yield ourselves to the service of God. The sermon was on "The Duties of the Eldership," a brief study of 1 Peter 5:2, 3. After the ordination and installation prayer, Messrs. Walter T. Miller and Andrew Alexander briefly addressed the new elders in a very affectionate and impressive manner, pointing out the responsibilities involved in the pastoral care of souls. Then Messrs. Henry O'Neill and J. J. Mackeown addressed the people, urging them to sympathetic and prayerful co-operation with the men whom they had chosen to be their leaders. Three of these elders are young men, and all of them, ever since their connection with the congregation, have manifested a deep interest in its prosperity, their attendance upon ordinances and devotion to work in the Sabbath School and on other lines challenging attention. It must have been the prayer of every one that, with the laying on of hands, they might be filled with the Spirit and thus be made springs of blessing to the people.

Among recent events in the New York congregations none has made a deeper impression than the death of Elder Robert McNeill, who, after a brief illness, passed away about noon, Tuesday, Nov. 11, 1902. Mr. McNeill was born in the north of Ireland, August 14, 1847, and in early manhood was received into the full communion of the church in which he had been baptized. Evidently the prayers of the pious parents who thus dedicated him to God in infancy, claiming for their boy the blessings and privileges of the New Covenant, were heard, and became a potent factor in the formation of a lovely Christian character.

Coming to this country when about twenty years of age, he located in Phila-

delphia, Pa. True to his religious instincts, he at once sought for a Presbyterian congregation where the Bible Psalms were used exclusively in worship, and made that his church home and the scene of his early efforts in the service of Christ. In that city he married, and remained there till business engagements rendered necessary his removal to New York. After living for a few months at Greenpoint, N. Y., where he was identified with a Presbyterian Church, he removed with his family to New York about sixteen years ago. The very first Sabbath he was led in the providence of God to the Third Reformed Presbyterian Church, and subsequently connected himself with that congregation under the ministry of Rev. (now Dr.) David Gregg. At the first election for elders after the installation of Rev. (now Dr.) F. M. Foster, he was chosen to that office and served in that capacity with great fidelity from his ordination on May 21, 1888, to the time of his death.

Mr. McNeill seems to have lived in very close communion with Christ. It is no violation of confidence to say that it was his custom, on returning from business in the evening, to retire to his room that he might be alone for a while. Among papers opened after his funeral were found prayers and verses that breathe a great longing for a closer walk with God, and show where he gathered strength for everyday duties. Take, for instance, these lines:

“Dear Comforter, eternal love,
If Thou wilt dwell with me,
Of lowly thoughts and simple ways,
I'll build a house for Thee.”

Or take this touching record of his desires for himself and family, written over his own signature and dated Feb. 4, 1895:

“My chief desire is to be able to speak

the right word at the right time and in the right way.

“And in order to be able to do this, I desire,

“That the Lord will enable me to live for Him and that the Holy Spirit shall work in me and through me always. And my sincere prayer is that of Jabez, ‘Keep me from evil that it may not grieve me!’



ROBERT McNEILL.

O Lord, this is the sincere prayer which I now put up to Thee who didst answer it in time past to Thy servant, and who wilt fulfill it to me, I believe:

“That Thou wilt enable me so to live and walk that others shall be drawn to Thee thereby, especially our own children. I desire that each of them (here follow the names of his sons and daugh-

ters, from the eldest to the youngest) may be brought to Thee soon, and that we shall all live together in love to Thee and to one another;

“And that, when it please Thee to take me away from them, I may joyfully depart, believing that Thou wilt receive me, not for anything which I have done, but because of the merits of my Saviour alone, and that Thou wilt be a Husband to the widow and a Father to the fatherless children, and that they may all be kept by Thy power, so that we shall all meet at last, and I shall then be able to say, ‘Here am I and the children which Thou hast given me!’ Amen.”

Mr. McNeill’s religion was positive. His favorite text was, “I know Whom I have believed, and am persuaded that He is able to keep that which I have committed to Him.” His piety was seen in the care with which he trained his children, who are all in the fellowship of the church, and in the intense desire, which could not conceal itself when very near the close of the earthly life, that they might be not simply professing Christians, but fully consecrated men and women. Never did father leave his family a richer legacy.

In illustration of his devotedness to the cause of Christ, a friend, who was well acquainted with him during the early years of his residence in New York, told me that after working all day, he would spend hours distributing tracts on the streets and wharfs of the city, talking with careless men and seeking to win them away from sin to a life of righteousness. Never did any good cause appeal to him in vain, and very liberal were his contributions to the missionary enterprises of the church. At the Synod of the Reformed Presbyterian Church in 1901, he was appointed a member of the Board of Foreign Missions, and that summer he made offerings, that are recorded with his name only in heaven, for the distribution of missionary literature.

It was the privilege of the writer to see and pray twice with Mr. McNeill in the early morning of the day he passed away, and the silent, yet potent, testimony that came from his deathbed in favor of vital Christianity can never be forgotten. A man of unobtrusive piety, beloved at home, revered in the church and respected in society, the three testing places of Christian character, he rests from his labors and his works do follow him.

A little child gave a most exquisite explanation of walking with God. She went home from Sabbath-school and the mother said, “Tell me what you learned at school.” And she said, “Don’t you know, mother, we have been hearing about a man who used to go for walks with God. His name was Enoch. He used to go for walks with God. And, mother, one day they went for an extra long walk, and they walked on and on, until God said to Enoch, ‘You are a long way from home; you had better just come in and stay.’ And he went.” That was true. Enoch had become so familiar with God that he “just went in and stayed.”—*Rev. G. C. Morgan, D. D.*

It is not only from the study walls of pastors, but from the walls of every shop, every counting-room, and every hall of justice and legislation, that the countenance of Jesus is looking down, and saying, “Do all for me.”—*T. L. Cuyler.*

If I can put some touches of rosy sunset into the life of any man or woman, then I feel that I have wrought with God.—*George MacDonald.*

MONOGRAPHS.

MISSIONARY BOXES.

DEAR FRIENDS AND COWORKERS:

Heaven's records will reveal many a surprise. The sweetness of the unseen violet of the lonely dell will perfume the celestial air and contribute to the delectation of glorified saints. No less will be the fragrance of many a kindly deed wrought by hands willing and desirous for the establishment of His Kingdom on the earth. Not few are the kindnesses that go upon no record of earth—only entered upon the diary of eternity.

It is not that I desire to anticipate the surprises of the future, but that I may voice the heartfelt cheer brought to us by not a few workers together with God in the homeland, that I beg of OLIVE TREES space for the accompanying picture that I was fortunate enough to get of a missionary's wife and little son, who were feasting on the mysteries of two "missionary boxes."

The Ladies' Missionary Societies of Fairgrove, Mich., and of Eighth Street, Pittsburg, kindly remembered our work by sending well and wisely filled boxes—one from each place.

To enter into a detailed account of the contents of these boxes will be obviated by the picture, from which you may all get a fair idea of their contents.

Let me say just here that I have no apology to offer for the very apparent interest manifested by the missionary wife and child. If any of you ladies were shut out absolutely for two years and more from the sight of a store window, I care not how absorbed you may be in good mission work, you, too, would be happy to look at a calico dress for a heathen school-girl, and at a bright blocked quilt. The

more especially if you had a cheery letter, such as this missionary wife had from the ladies of Fairgrove, telling her that they "were sending a token of their love, etc., etc." Now, look at that boy taking in that row of sailors. He comes honestly by his interest in dainty things—judging from his mother's attitude.

These sailors and the row of more dainty girls to the right, together with the bright, red bandanas, gay picture cards and numerous other things suggestive of holiday times, are to be used in making little heathen hearts happy at the New Year to come.

If there be among the readers of OLIVE TREES any would-be customs tailor, he will do well to call upon certain (?) of the ladies of Eighth Street, for they have become experts in cutting and sewing garments for Suadia boys. This box contains evidences of effort and success in cutting and sewing. Many thanks for so many correctly sewed garments, and many thanks for the evidences of labor lost and indications of the subsequent "ripping" good times.

The clean white spreads, the pillow cases and the sheets will make the dormitory more attractive and will cultivate cleanliness.

There is material for curtains for the chapel windows and rings for the same.

Many a little girl will step more lightly as she dons the bright print dress, while the quieter colored ones will make for neatness.

It is not intended to do any free advertising for "Scourine," but the dozens of paper bags containing the "ad," as seen in the picture, will gladden many a heart with its treasure of sweets and nuts on some special future occasion.

A friend of the needy ones of our circle of native brethren has sent a contribution that will pay a woman and her daughter who need means of earning their bread. These boxes contain a generous donation of samples and other serap goods. The missionary wife will have these materials sewed into quilts, larger or smaller, and pay these workers from the money donation. Then these little quilts, when completed, will be distributed from time to

the almoners of their bounty. But most of all, and best of all, they are eloquent of many prayers breathed by the members of missionary societies while engaged in preparing them. They bespeak your interest in the Lord's work, they are pledges of your fidelity to His cause, and we trust that every one from first to last, who are connected with them, will be mutual partakers in their benefactions.

J. BOGGS DODDS.



time, for the comfort of many a little babe, and to the delight of many mothers.

Oftentimes have I wanted such a picture as this of missionary boxes which are the fruit of noble impulse and patient labor at home, and which mean a continuation of the same labor of love and discreet distribution on the part of her to whom they are entrusted in the field. Their contents are necessary—they are always so helpful, and they give great pleasure to

WHAT'S THE MATTER?

Some time ago Dr. McConnell published in *The Churchman* an article intended to show that the condition of the Episcopal Church was far from satisfactory. Facts and figures were given in support of his position. The object was to lead to inquiry as to the causes in order that the remedy might be applied. The article did good.

It is for the same reason the following facts are given: The condition of our church is not what it should be. Something ought to be done, and done soon, or it will become more and more unsatisfactory.

In 1890 there were reported 125 congregations, 124 ministers and 11,289 communicants. In 1902, 112 congregations, 126 ministers and 9,722 communicants, or a decrease of 13 congregations and 1,567 communicants, and an increase of 2 ministers. During that period, nearly 40 ministers united with other churches. With the exception of perhaps 2, these were brought up in our own church. Between 30 and 35 received their theological training in our own Seminary, and between 20 and 25 their literary education in our own college.

The decrease during those years was no doubt in part owing to the troubles that culminated in 1891; only, however, in part. An examination of the statistics will show that other causes were and still are at work. These must be discovered and removed before we can expect a change for the better.

In 1892 there were 124 ministers, 105 congregations, and 10,075 communicants. In 1902 there were 112 congregations, 125 ministers, and 9,722 communicants. The Syrian statistics should be deducted, as they were not included in 1892. That would leave 10 congregations and 681 communicants less than there were in 1892, and 19 ministers more. In 1895, '96 and '98, an increase was reported, in the remaining years a decrease.

This is a correct statement, if not an encouraging one. At the last meeting of Pittsburg Presbytery a ministerial member stated that on account of its condition, he could not conscientiously advise a young man to study for the ministry in our church. Others have felt the same way.

It is impossible to give the supplies sent to the Presbyteries anything like full time. If we had more, what would we do with them? A brother minister, referring to the above, remarked that when he was thinking of going to the seminary, the same difficulty presented itself, and for a year he remained at home. By the time he was licensed there were plenty of vacancies. That is correct, no doubt. But how did it happen that there were plenty of vacancies? Some pastors died; others, on account of advanced years and bodily infirmities, resigned their charges; while a number united with other denominations. It is because nearly 40 ministers left our communion during the past twelve years, the number of settlements effected was as large as reported. Even with such a loss, the supply is still largely in excess of the demand. Must we calculate on death, resignation, and especially on defection, in order to have our supplies employed even a part of their time?

In the light of all the facts, this question presses for an answer: Why should any who have entered on the work of the ministry and are physically and mentally able to perform the duties of their office, remain idle even part of the time? There are splendid opportunities in every community for effective work. "The fields are white already to harvest." There are small vacancies that can be cultivated with advantage. Even if the prospect for increase is not encouraging, they afford an opportunity for presenting gospel truth. The compensation would perhaps not be very large. No one acquainted with the facts will pretend to say that \$15 a day are too much compensation, or that any minister in our church receives too large a salary. But if the laborers cannot get \$15 a day, or secure settlements where they will receive full compensation, is that a reason why they should remain idle?

Two other facts ought to be noted. In 1891 the endowment reported was \$244,043.65. In 1902, \$470,261.69, *i. e.*, an increase of \$226,218.04. We are getting rich fast.

The Foreign Mission Board has made most urgent appeals for volunteers. There is a pressing call. The field is most inviting. The net increase in membership reported by the Syrian Commission is much larger than that reported by any of our Presbyteries. The appeal, alas! has been made in vain. That does seem strange.

Congregations and members decreasing, ministry and wealth increasing, open doors and loud calls, laborers idle and no response! What's the matter? Is it possible "the matter" is at least in part with the ministry?

J. W. SPROULL.

CLARA A. MORTON'S FUNERAL.

Saturday evening (Nov. 1, 1902) as Miss Morton was returning to McLane Asylum, where she was employed, she was violently struck down by an unknown man, and taken to the Massachusetts General Hospital, where she died twenty-four hours later without once having recovered consciousness. Her funeral services were held in the Second Reformed Presbyterian Church and the remains taken to Nova Scotia, where she will rest by her father until the resurrection morning. A large congregation gathered to pay their respects to the departed, and extend their sympathy to the heartbroken family. The Scriptures were read and prayer offered by Rev. S. McNaugher, of the First Boston. Portions of the 103d, 90th, and 23d Psalms were sung. Rev. Alexander McLeod, of the Bellevue Baptist Church, led in prayer at the close of the address, and Rev. J. P. Stoddard pronounced the benediction.

The text was 2 Peter 1:11, 14, 15. Its fitness appears in that the apostle makes reference in it to his own tragic death which was soon to take place, most likely by crucifixion. His object was to comfort his troubled brethren. We are called together this morning in the providence of God to consider one of the most mysterious problems of life. A young woman, on the threshold of life, having chosen Jesus as her Saviour and Lord, having placed her hand in the hand that was pierced and entered into a covenant with Him, has been suddenly removed by violence. This is the doing of the Lord and wondrous in our eyes. It comes forth from Him who is wonderful in counsel and excellent in working. And from the sealed lips in this casket the message comes with gravest emphasis: "Be ye also ready, for at such a time as ye think not the Son of Man cometh." We do not forget the grave responsibility that rests upon us to bring a word of comfort to these bereaved hearts, and also to the wider circle of sympathizing friends. But we know that only the Holy Spirit can comfort and only the Word Himself can give consolation. The pulpit is not the place for encomiums. Death in its most startling aspect confronts us. In our text it is presented in the garb of euphemisms. It is called "putting off the tabernacle," "departing," "an abundant entrance into the kingdom." It is noticeable that the Scriptures seldom call death by the name "death," just as the world rarely uses the word. But the reason is directly opposite. The Scriptures scarcely ever use the word because they care nothing at all for it. It is reduced to nothing of consequence. The world avoids mention of it, because it is in mortal fear of it, as the King of Terrors. Faith makes little of death because it has so little that it can do. It can no more reach the real self than a sword can cut

a sunbeam in pieces. It can only affect the outer garment, change our dwelling, transfer us to heaven.

1. Death to the believer is only putting off this vestment of decay. "Knowing that shortly I must put off this my tabernacle, even as our Lord hath showed me." Peter had in mind what Jesus had told him that morning on the seashore, when He revealed how others would seize and bind him and lead him away to death. The word "shortly" does not mean that his doom was impending, but that he was to die by *violence*. He was to be crucified. And he desired to prepare his friends for it by forewarning them.

There are two figures here blended: putting off one garment to put on another, and changing from one dwelling to another. Paul has the same when he speaks of "being clothed with our house which is from heaven," and unclothed from "the earthly house of this tabernacle." There are very important lessons conveyed by this double figure. One lesson is: That death can do very little. A man is not affected by changing his coat or his dwelling, so he is not really touched by death. It seems to do very much. To the senses death is destructive. The scalpel of the anatomist reveals destruction of the whole organism. But organism is not life. Mind and conscience, will and love exist apart from bodily parts, in the angels and in God. And every believer says, I know I am, and I shall be apart from the body. "Absent from the body, present with the Lord."

Another lesson is: We continue the same in and through and after death. To us from this side death seems a deep, dark, broad, cold river, from which we shrink. But from the other side it is a mere rill which we cross at a single step. Like the River Rhone, which disappears at Jura and flows in a subterranean channel for

miles, when it reappears, the most beautiful river of France, the believer disappears in death only to reappear in glory. The same through and after death. Stephen recognized Jesus when he saw Him standing on the right hand of power. And why should not Clara at once recognize her father when she met him in our Father's house? David said of his child: "I shall go to it, but it shall not return to me." They will be free from the infirmities of the flesh and imperfections that mar their beauty here. But there is no magic in death. The bent of the soul, the trend of the character, the prevailing habits of the mind continue beyond the veil.

Consider this, young friends! If any of you have not accepted of the Lord Jesus Christ, do so here and now. Men talk of "decision days." But let me remind you that every day is a decision day. Tomorrow is too late. "Now is the appointed time, now is the day of salvation."

Another lesson is: Death is a step in advance. In regeneration a step was taken. When you entered into covenant with your Lord and Saviour, another step was taken. At death a higher stage is reached. And in the resurrection a higher stage still is gained. In death the outward form does not determine the degree of change. I do not suppose that Elijah in his sudden translation in a chariot of fire was more blessed than Elisha who died of a lingering sickness, and who administered counsel and comfort to the last. The house may be laid in ruins by a tornado or it may fall to pieces by decay until it is not tenantable. In either case, it is vacated. "We know that if the earthly house of this tabernacle be dissolved, we have a building of God, a house not made with hands, eternal in the heavens." We know little of the experience of believers between death and the resurrection. The Scriptures say little on this. They direct

us to the glorious resurrection. But Christ said to the thief on the cross: "To-day thou shalt be with Me in paradise." Paul said: "I have a desire to depart and be with Christ, which is far better." "To die is gain."

2. Death to the believer is a departure. "After my decease," says Peter. In the context he speaks of the transfiguration and the glory of the Lord there revealed and the voice from the excellent glory, "This is my beloved Son." It seems evident that Peter had in mind the conversation of Moses and Elijah with our Lord concerning the decease which He was to accomplish at Jerusalem. It is also to be noted that decease in the New is the same as Exodus in the Old Testament. So that the Exodus is the figure and Christ's death the pattern, and Peter's death a reproduction of the type. It is simply a departure. "Before from hence I do depart and here no more remain," says David. "I go unto the Father," said our Lord. "The time of my departure has come," said Paul. This shows how little is made of death. It is appalling to us. It is sad beyond description. The loss on this side is very great. No reasoning can change this fact. The heart aches in spite of the consolations offered. But for those who go, it is simply a departure from this world of bondage. The spirit is in bondage to the flesh. Half the time is spent in rest and sleep. The other half is spent largely in earning a living. And when sickness comes the bondage is oppressive. But just as the angel visited Peter in prison and said, "Arise," and his chains fell from his hands and feet; and he said, "Put thy cloak about thee and follow me," and the prison door opened to them, and the outer gate opened and he was set free in Jerusalem, so the angels visit believers, emancipate them from bondage to corruption and take them into

the glorious liberty of the children of God.

It is a going out of the world after the pattern of our Lord's departure. He went down into the tomb. The doors swung open, never more to close. He holds the keys. He made the tomb a rest for believers. Christian, in the House Beautiful, slept in the chamber called Rest, the window of which looked toward the east. A northern traveler, lost in the snow, is delighted to find human footsteps. He is fervently glad to find that they are the footsteps of his brother. In the tomb the believer finds the footprints of his Elder Brother.

But the believer is guided and companioned by the Redeemer. Our friends cannot accompany us in death. For twenty-four hours our sister was unconscious. No voice of loved one could reach her. The cloud about her was impenetrable to human hand. But it was not too thick or dark for Christ to enter. He was with her. "Yea, though I walk in death's dark vale, yet will I fear none ill; for thou art with me, and thy rod and staff me comfort still." "Fear thou not, I am with thee; be not afraid, I am thy God. I will be with thee; yea, I will help thee; yea, I will uphold thee by the right hand of my righteousness. When thou walkest through the fire, I will be with thee."

3. Death to the believer is an entrance into glory. "For so an entrance shall be ministered abundantly into the kingdom of our Lord and Saviour." Death appears in the two preceding figures from the human side. Here it appears from the divine side. The two ends of the road are brought together. And how close they are! There is only a step between me and *life*. It is stepping over the boundary line on the frontier. It is only awakening out of sleep. "I shall be satisfied with Thy likeness when I awake." "We know not

what we shall be, but this we know, that when He shall appear, we shall be like Him, for we shall see Him as He is."

In the first part of this chapter Peter had spoken of faith and of the great and precious promises by which we are made partakers of the divine nature. And he had exhorted to "add unto their faith virtue, etc." And then he concludes: "For so an entrance shall be ministered abundantly, etc." The character formed and the life lived determine the degree of glory. The last degree of faith secures an entrance. But increase of faith is necessary to an abundant entrance. A man may be saved so as by fire and his works burned up, but the man whose character is adorned with the graces of the Spirit, whose life bears much fruit to God's glory, and whose capacity for God's Spirit is great, will enter with the high acclaim of the angels. All will be filled. But the true believer has a greater capacity for God's glory. "The more our spirits are enlarged on earth, the deeper drafts they can receive in heaven."

J. M. FOSTER.

UNOCCUPIED LANDS.

It is well to remind ourselves, in these days, when we are apt to speak complacently of the "world-wide" work of Christian Missions, that there are still many considerable portions of the world in which no missionaries are at work, and in which the Gospel of Christ has never yet been preached.

Foremost amongst these utterly unevangelized lands we must place Tibet—foremost, not perhaps by reason of any special importance strategically or numerically, so much as by the place it holds in the popular imagination. Tibet has long been known as "the great closed land," and, owing to her exceptionally isolated and inaccessible position, she has suc-

ceeded hitherto in resolutely keeping fast her gates against the message of life which the missionary would bring to her *six millions of people*. Six or seven missionary societies are waiting on the frontiers of Tibet, ready to enter as soon as opportunity offers. Chief among these are the Moravians, the Church Missionary Society, and the L. M. S., from the Indian side; and the China Inland Mission from the Chinese border.

The immense spaces of Central Asia, covered by Southern Siberia, the Turkestans and Afghanistan, are still practically unoccupied. Southern Siberia, under the electric touch of the Trans-Siberian railway, is rapidly developing in population and resources. The exclusiveness of the Greek Catholic Church thus far forbids the usual lines of missionary work. But happily that of the Bible societies is not interfered with; and the British and Foreign Bible Society is doing a splendid work along the line of the Trans-Siberian railway. Hundreds of thousands of copies of the Scriptures are being sold annually.

Opposition to missionary work has thus far, perhaps, been more intense in Afghanistan than in any country in Asia, so hostile are the Mohammedans of that country. In both Afghanistan and Baluchistan the Church Missionary Society has undertaken border work, which, in time, must penetrate the interior. Hitherto Arabia has been considered almost as inaccessible as Tibet. Yet the efforts of the Dutch Reformed Church in America, as well as of the Free Church of Scotland, would indicate that there is a real opening in Arabia. One of the most remarkable of modern missions is that under Samuel Zwemer, of the Dutch Reformed Church Mission, whose admirable book, "Arabia, the Cradle of Islam," has been so widely read and drawn so much atten-

tion to Arabia. The Free Church of Scotland, whose mission was planted by Ion Keith-Falconer, is at the southwestern point of the Arabian peninsula, Aden, whilst Mr. Zwemer's mission has its principal station in the extreme northeast of the country at Busrah, on the head of the Persian Gulf. Thus far the results have been meagre, but medical work of both these missions has made an impression for good, which must be the entering wedge to Gospel work.

In French Indo-China, including Annam, Cambodia, Cochin China and Tongking, there is a population of *over twenty millions* practically untouched by Protestant missions. The missionaries of the Northern Presbyterian Church have endeavored to reach the western tribes of this region, but there has been more or less opposition on the part of the French officials.

South America is only very partially occupied. The *six millions* of native Indians are practically untouched. The republics of Peru, Bolivia and Ecuador are almost destitute of missionaries.

Even India and China are by no means so well off in this respect as is sometimes imagined. In Gujerat there is an average of one missionary to a million heathen; Rajputana averages one to half a million; and other districts are no better supplied. In China it is said that a population equal to the whole of that of Africa is practically out of reach of the Gospel. Previous to the recent massacres, the province of Shansi was the best provided with workers, yet it had but one station for every 1,285 square miles. Yun-nan had only one to 18,000 square miles, and Kwang-si one to 19,500. This can hardly be called "effective occupation."

Evidently the work of missions is not yet done. It is a question whether it can be said to be begun.—*The Missionary*.

BIBLE INSTITUTES.

Since the first day of May, 1902, I have planned and conducted twelve full weeks of meetings in Christian Government and Citizenship, besides many special meetings on the Sabbaths not included in these programmes. In a number of these Bible Institutes, from two to three sessions a day were held covering from six to seven days in the week; and almost every important phase of the much-needed reforms was carefully analyzed and discussed in the audience of the people. About one hundred and forty meetings in all have been planned and conducted since the first of May of this present year, and all within the time limit of about seven months. Many ministers, churches and many thousands of people have had brought to their attention on all lines the paramount interests of the Kingdom of Christ. When we tarry a week in a place, discussing almost every phase of the important questions of reform in a popular programme, the leading spirits in the churches become profoundly interested, and confess to being greatly edified and fortified for future work for God and Home, and Church, and Country. This is the paramount advantage of the National Bible Institute method of presenting the truth of God relevant to the upbuilding of Christ's kingdom. From many eminent minds we hear the frequent statement: "We now see as never before the necessity for Municipal, State and National reformation. We will henceforth be enlisted with you, heart and soul, in the work." This, in a measure, will account for the action of the churches in Atlantic City in calling for four full weeks of this Bible Institute work since the first of last July, and for the repeated programmes in the auditoriums at such places as Ocean City. It has come to pass in the kind

providence of God that we are now able to attain to the best assistant talent in our large cities and in the country in these programmes; and for this favor, Christ, our King, should have the glory. The plan is of God, and He has been our helper from the beginning, and He has raised us up many true friends. We will therefore humbly request that all who know of this method of Reform Work will earnestly pray that we may have continued blessing and favor, and that we may prove faithful in the wisest presentation of all truth, as the Spirit of the Father and the Son alone is able to direct.

J. R. DILL.

DIVINE ILLUMINATION.

In a certain city a gentleman was attracted by three children who were standing at a window of a large store. Two were evidently trying to describe the many pretty things that were exhibited to the third, who, the gentleman saw, was blind. But the difficulty in making the afflicted child understand all the beauty which the brother and sister saw distressed them greatly, and even after their best efforts were exhausted, they felt the hopelessness of their endeavor. Missionaries and others interested in our great missionary work frequently have the same sense of defeat when trying to set forth the teachings of Christ. They feel the blindness of many to the length and breadth and height and depth of the first two words of the Lord's Prayer, "Our Father." And the serious question arises as to how this indifference is to be met.

It is the Divine Oculist that is needed. With not a few the Christian life is a series of visions, and there is growth just as the spiritual eyesight is strengthened by the illuminations that come to the soul. A text of Holy Scripture has been read times without number, and yet no special meaning or message has been conveyed to the mind, until one day, in a moment of time, the darkness disappears, and a perception of new truth of wondrous beauty is revealed; and henceforth, whether we continue to walk in the light of the new vision or not, we can recall the hour when the Holy Spirit took of the things of God and opened them unto us.

Let not the Church be remiss in circulating missionary information. Let her bring her missionaries home to tell of the needs of the regions beyond; but let her not forget to be constantly in prayer to "Our Father," that the command, "Go ye into all the world and preach," may come as a divine vision illuminating and irresistibly convincing that "He hath anointed" her "to preach the gospel to the poor; He hath sent" her "to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised." No better description of the conditions of Christless nations can be found, seek where you will; but to make these words of the Master living and active, it needs the light that "never was on land or sea," even the light of the Holy Spirit, to burn them into the souls of believers.

— *The Missionary Outlook.*

However nervous, depressed, and despairing may be the tone of anyone, the Lord leaves him no excuse for fretting, for there is enough in God's promise to overbalance all these material difficulties. In the measure in which the Christian enjoys his privileges, rises above the things that are seen, hides himself in the refuge provided for him, will he be able to voice the confession of Paul, and say, "None of these things move me"—*S. H. Tying, Jr.*

EDITORIAL NOTES.

—This number of OLIVE TREES closes the sixteenth year of our efforts to keep before the churches, through the medium of a missionary journal, the importance of evangelistic work at home and abroad. Articles of exceptional value have appeared from the pens of busy pastors in the Reformed Presbyterian Church, while brethren of other denominations have enriched our columns with literary contributions, fresh at once in thought and in method of expression. The missionaries in the several fields have spoken through letters full of facts and incidents, telling more clearly and effectively than could be told in any other way the condition and needs of the Missions. The official reports of other societies in Canada and the United States have been searched and gleaned to furnish our readers with information in regard to the work that the Redeemer is doing in His mediatorial providence to extend a knowledge of the way of salvation to lost men, and hasten the day when, in fulfilment of prophecy, the whole world shall bow to His authority.

The representatives of the Central Board have also had an opportunity to present the claims of the fields under its care. And a new interest has thus been awakened in the Southern, Indian and Domestic Missions.

The hearty co-operation that has been enjoyed in these respects during 1902 is solicited for 1903.

—OLIVE TREES is very thankful for three things: A favorable expression of opinion from any one of correct judgment; criticism, which is always helpful, no matter in what spirit it is made; and prompt payment of the yearly subscription. A large majority of our readers

pay in advance, and it is never necessary to solicit renewal. A few, through oversight, neglect to pay for a year, or perhaps two, but need only to be reminded, and forthwith the money comes with a "Please excuse me," that in itself is worth more than fifty cents. As for the dear friends, a still smaller number, who owe for more than two years and silently disregard repeated requests for a remittance, for reasons obviously satisfactory to themselves, perhaps for fear of exposing us to the peril of great riches, their names must be removed from the mailing list. Farewell, trusted ones! Your names will linger in our memory, though not with the fragrance of a bunch of violets, long after you have ceased to read OLIVE TREES.

—The safest way to remit money is by post office order or in registered letters. If a local check is used, ten cents should be added for bank exchange. The price of the magazine is fifty cents, except when mailed to foreign countries or to subscribers in Manhattan, N. Y., where it is issued. In those cases, seventy-five cents are needed to cover special postage.

All letters should be addressed to

R. M. SOMMERVILLE.

327 W. 56th St.,

New York.

—Good books for the holidays are to be found at the Bookstores of the Fleming H. Revell Co., in New York, Chicago and Toronto.

OLIVE TREES has received

Topsy Turvy Land; Arabia Pictured for Children. By R. E. and S. M. Zwemer. Price, 75 cents net.

No more acceptable present could be

made to a child than this fascinating little volume, with its twenty chapters of true stories and its thirty-five pictures. It is brimful of information about a country of which very little is known, presented in a most attractive way. "Fun-in-earnest," it ought to be in every home, and is well worthy of a place among Sabbath School rewards.

East of the Barrier; or Side Lights on the Manchuria Mission. By Rev. J. Miller Graham. Price, \$1 net.

The author of this book, a missionary of the United Free Church of Scotland, draws for his readers at the outset a miniature picture of the field in which he labors, and gives them a "peep at the people." He then describes the difficulties in acquiring the language, the methods of preaching or, as the Chinese express it, "explaining the book," and "spreading the doctrine," and of dealing with men when brought into contact with the truth, and his experiences on circuit. Here is a volume that at once instructs and entertains. The student of missions will find, in brief compass, an accurate history of the Manchurian Mission from its inception to this hour, and men searching for touching illustrations of the sustaining power of the Christian religion will find them in the story of the "Prisoner of Hope" and in the account of the fiery trials connected with the Boxer uprising.

The Bible in Brazil. By Rev. Hugh C. Tucker. Price, \$1.25 net.

The author of this valuable book has been agent of the American Bible Society for fourteen years. During that time he has, in the prosecution of his colporteur work, traveled extensively throughout Brazil and enjoyed exceptionally fine opportunities of studying the manners and customs of the people and the vast possi-

bilities of the country. In his preface Mr. Tucker says that his "object has been, first, to try to reveal more clearly to the Christian people of the United States and England the conditions which surround 17,000,000 of immortal souls on the American continent; and in the second place, to give some idea of what the Church of Christ is doing to save these people, and of the real progress the work is making." He has accomplished his task well. The volume is filled with facts and novel experiences that cannot fail to draw the attention of its readers to the vast continent that lies neglected south of the highly privileged United States. By all means, get the book and recommend it to others.

The *Literary News Notes* from Revell's Publishing House reports many other new books that we have not yet received, but can confidently recommend to holiday book buyers.

Do you want fiction? There you will find Ralph Connor's latest book: *Glen-garry School Days*. Price, \$1.25; William F. Gibbons' *Those Black Diamond Men, a Tale of the Anthrax Valley*. Price, \$1.50; Margaret E. Sangster's *Janet Ward*. Price, \$1.50, or Deborah Alecock's *Under Calvin's Spell*. Price, \$1.50: all wholesome and inspiring stories.

Do you want works on missions? There you will find, besides those already noticed, Margaret B. Denning's *Mosaics from India*. Price, \$1.25; H. Clay Trumbull's *Old Time Student Volunteers*. Price, \$1.00; William Elliot Griffis' *A Maker of the New Orient*. Price, \$1.25; or Dr. Alice Byram Condit's *Old Glory and the Gospel in the Philippines*. Price, 75 cents: all from the pens of men and women identified with missionary work and able to speak with authority.

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